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BOOK REVIEWS AND NOTES.

PARALIPOMENA. REMAINS OF GOSPELS AND SAYINGS OF CHRIST. By *Rev. B. Pick*. Chicago: Open Court Publishing Co., 1908. Pp. 158. Price, 75c.

This book contains: (1) in eleven chapters remains of extracanonical gospels; (2) some important gospel-manuscript readings; (3) scattered gospel-sayings from different sources; (4) an appendix giving the Apocalypse of Peter and a complete bibliography on the matter treated. For him who wishes to become acquainted with the remains of extracanonical gospels and sayings of Jesus this short work will be very instructive. He will be astonished to find how up to about 220 all the noted ecclesiastical writers made use of the extracanonical gospels and sayings of Jesus in the same way as of the canonical, showing that up to that time no distinction was made between canonical and apocryphal. We first notice it in the time of Origen (d. 254). We see that Clemens Romanus, Papias, Justin Martyr, Athenagoras, Hegesippus, Irenaeus, Clemens Alexandrinus, Tertullian largely cite from apocryphal sources and give them credence. We also notice that some extracanonical gospels stand very near to the time of the canonical, perhaps some even date from the same age. It is a question whether, if one reads these remains and sayings with an unprejudiced mind, he would find any greater crudities, absurdities and incredibilities in the apocryphal gospels than in the canonical. The writers of the former had the same right to treat the traditional matter about Jesus in their way, from their own standpoint, to suit the views of some particular sect or party, as did the so-called canonical gospel-writers, who likewise wrote to suit different views and different parties. That so little has come down to us of the apocryphal gospels, is probably due to the relentless attitude of the growing Catholic Church to suppress all so-called heretical writings. If we had all the extracanonical literature which is lost, we would get a truer picture of the origin of Christianity and the rivalry of the different parties in it from which later rose the domineering Catholic Church, which then arbitrarily declared what was canonical and not canonical. We therefore gladly welcome all that we can get of the earliest apocryphal Christian literature. It would have been very interesting if Mr. Pick had also taken up in his work the so-called Protevangelium of James, whose main elements also date from the second century. From this gospel we would have seen how the literature on the infancy of Jesus and his birth by a virgin, begun by Matthew and extended by Luke, developed into literature, which not only made Mary conceive as a virgin but remain a virgin to her end, the beginning of all the later Mariolatry.

It is interesting to read in Mr. Pick's book in the so-called "Preaching of Peter," considered authentic by Clemens Alexandrinus, and already made use of by Aristides in his apology to Hadrian according to Hennecke, (*Neutestamentliche Apokryphen*), that Jesus commanded his Apostles not to depart from Jerusalem for twelve years and that according to the Codex Askew.: "Jesus, after his ascension descended again to earth and for eleven years, instructing his disciples, etc." From this we see that the great discrepancies already existing in the canonical gospels concerning the resurrection of Jesus and the time of his sojourn with his disciples till his ascension, became more widened yet in apocryphal literature. This reminds me of the early epistle of Barnabas, which makes Jesus ascend the same day on which he arose from the grave, while according to Harnack some ancient Christian writers place 18 months between the resurrection and ascension.

Important in the appendix are the remains of the so-called Revelation of Peter, which, according to the Canon Muratori (end of the second century) were received in the Church with the canonical Apocalypse of John, as giving a horrible imagery of hell and its torments developed beyond the already strong colors of the canonical writings in this respect. We beg to differ though from the statement on p. 118 and think that the apocalypse of Peter stands in close connection with the fearful descriptions of hell in the pre-Christian Judaic Book of Enoch, based on earlier Oriental descriptions of hell from which very probably also the Orphic-Pythagorean Hades-books of the Greeks have descended.

While looking up a reference to Eusebius on p. 96 I noticed an error. Instead of Hist. Eccl. V, 18, 14 it should read V, 21, 14.

A. KAMPMEIER.

MODERN CLASSICAL PHILOSOPHERS. Selections Illustrating Modern Philosophy from Bruno to Spencer. Compiled by *Benjamin Rand, Ph. D.* Boston: Houghton, Mifflin, 1908. Pp. 740.

This book is practically a history of philosophy, but the attempt has been made to apply to the realm of philosophy the case system which is so successful in the teaching of law. That is to say, instead of giving a resumé of the different systems it gives carefully edited selections from the original works or translations of them. It is a valuable work, well executed, and provides the general reader with a volume from which he may readily discover the content and method of the great philosophical masters of the modern period. "Beginning with Bruno, the philosophical martyr, the dialogue which appears in this work is one in which the author describes the unity and divine immanence in all things in the universe, thereby anticipating the doctrine of Spinoza. From Bacon has been selected an account of 'the idols' or false notions which hinder men from a right pursuit of scientific research, and of the theory of induction by which they may advance in a true interpretation of nature. The passages from Hobbes contain his doctrine of the natural state of man as one of war, and of the necessity of 'that great Leviathan,' whereby peace and order may be established in the political commonwealth. Of Descartes, a part of the 'Discourse on Method' is printed first, since it contains